

# The Faithful Steward

A Newsletter of the Holy Orthodox Church in North America

## The Exodus Controversy

*Though this article, here slightly edited, was first published in the Spring 2003 Bible and Spade, a Protestant periodical dealing with archaeological matters, we felt it would be of particular interest to our readers.*

It seems that every year, especially around the spring Passover season when Jews and many Christians commemorate Israel's deliverance from Egypt, newspapers and magazines publish articles questioning the validity of the biblical account of the Exodus.

### Christ Affirms the Exodus

First, let's make sure we have a clear picture of the biblical perspective. We find that Jesus Christ affirmed the biblical account of the Exodus as true, and He based some of His teachings on it. Reminding His countrymen that God had miraculously provided food for them during forty years in the wilderness, He said:

Your fathers ate manna in the wilderness, and are dead. This is the bread which comes down from Heaven, that one may eat of it and not die. I am the living bread which came down from Heaven (Jn 6:49–51).

Christ staked His reputation, authority and credibility on the Exodus



Moses Receiving the Law  
J. Paul Getty Museum, Los Angeles.

account's reliability—on His confidence that the Israelites actually did eat manna in the desert as the Scriptures describe. If this account were not true, then Jesus was wrong, and so are some of His teachings.

We should not be surprised, then, that some critics have focused so much attention on this fundamental event in the Bible. They try to discredit the story of the Exodus to undermine its historical validity.

Biblical historian Eugene Merrill describes the importance the Exodus has for the rest of the Bible:

The exodus is the most significant historical and theological event of the Old Testament because it marks God's mightiest act in behalf of his people... To it the Book of Genesis provides an introduction and justification, and from it flows all subsequent Old Testament revelation... In the final analysis, the exodus served to typify that exodus achieved by Jesus Christ for people of faith, so that it is a meaningful event for the church as well as for Israel (*Kingdom of Priests*, 1996, pp. 57–58).

### CONTENTS

The Exodus Controversy . . . . .	1
St. Seraphim's Construction Project . . .	5
New Icons for St. Demetrios Church . .	6
The Digital Archives Are Coming . . . .	7
From the Life of St. Cyril of Philea . . .	8
Concerning the Missionary Society . . .	9
All Saints of Antioch Mission Parish . .	9
Fr. Seraphim Johnson, 1944–2009 . . .	10
From the St. Cosmas Bulletin . . . . .	12
St. Mark's Choir Recording . . . . .	15
Sassing Not Allowed . . . . .	15
Information About Inter-marriage . . .	15

### Limits of Archaeology

Many critics who doubt the historicity of the Exodus share a problem: over-reliance on what archaeology can prove. Archaeology is, in fact, a limited and imperfect area of study in which the interpretation of findings, as archaeologists readily admit, is more of an art than a hard science.

### Evidence Destroyed

A major challenge in reconstructing an accurate view of history is that, through the ages, most negative or embarrassing evidence was never written down or was intentionally destroyed by later rulers. In fact, the Bible stands in marked contrast to most ancient literature in that it objectively records the facts about biblical personalities, whether good or bad.

### Bias against the Bible

Besides these limits of archaeology, an additional problem exists that is seldom noted—the ever-present scholarly bias. It takes only a brief reading of archaeological journals to witness how alive and well human nature is among many of the experts. Differing opinions can stimulate public accusations that are envious, arrogant, spiteful and even hateful.

### Uphill Battle for Believers

When it comes to the Bible, archaeologists and Biblical scholars categorize themselves into two groups: minimalists and maximalists. The minimalists (also called deconstructionists of the Bible) generally hold the view that the Bible is full of myths and is therefore unreliable. So they vigorously try to refute any evidence that supports the biblical account.

Professor and archaeologist Anson Rainey says of the minimalists:

Their view that nothing in biblical tradition is earlier than the Persian period [538-332 B.C.], especially their denial of the existence of a United Monarchy [under Saul, David and Solomon], is a figment of their vain imagination... Biblical scholarship and instruction should completely ignore the “deconstructionist school.” They have nothing to teach us. (*Biblical Archaeology Review*, November-December 1994, p. 47).

The maximalists, on the other hand, believe the biblical accounts have solid historical and archaeological backing. Long a minority among archaeologists, their numbers are growing, since it seems that every year discoveries are found that support, rather than refute, the biblical narrative.

Archaeologist Bryant Wood is an example of a bibli-

cal maximalist who is slowly turning the tide in favor of the biblical evidence. He argues that the archaeological data for the Exodus fall into place if the event is dated back to 1450 B.C., the approximate date the Bible indicates for the Exodus. He mentions that the documented evidence of foreign slaves at that time in Egypt could well include the Israelites. He also adds that archaeological indications of the destruction of Canaanite cities some forty years afterward support the account of Joshua’s conquests.

But Dr. Wood goes against the current. Although he sits in the forefront of archaeological digs and is excavating what he believes is the biblical city of Ai, he notes that he can’t get his research published in serious archaeological journals because of an ingrained anti-Bible bias.

The tide of scholarly opinion on the Bible has shifted several times in the past centuries. During the later part of the nineteenth century there was much skepticism of the Bible, but in the twentieth century, thanks to astonishing archaeological discoveries supporting the Scriptures, the tide turned somewhat in its favor.

*U.S. News & World Report* religion writer Jeffery Sheler observes:

The spirit of post-Enlightenment skepticism unquestionably continues to dominate the Biblical academy. But it is skepticism seemingly less rigid and dogmatic than it has been at times in the past...There are many scholars of a decidedly “secular” nature who nonetheless appreciate the possibility of realities, some which are represented in the Bible, that are beyond the scope of nature and of a natural explanation (*Is the Bible True?*, 1999, p. 14).

### The Biblical Evidence for the Exodus

How do these factors affect the debate over the Exodus?

Although not apparent at first glance, the Biblical account of the Exodus contains many tiny details that place it within a distinct historical and chronological context. Those who ignore this evidence refuse to give the Biblical record a fair hearing.

For instance, in the events leading up to the Exodus, the book of Genesis records that Joseph’s brothers sold him for twenty shekels to slave traders who took him from Canaan to Egypt (Genesis 37:28). Egyptologist Kenneth Kitchen notes some of the flaws in the logic of those who reject the biblical Exodus or assign it to unnamed writers many centuries later. He notes that the price of twenty shekels “is the price of a slave in the Near East in about the eighteenth century B.C. ...If all these figures were invented during the Exile (sixth century B.C.) or in

the Persian period by some fiction writer, why isn't the price for Joseph ninety to one hundred shekels, the cost of a slave at the time when that story was supposedly written?...It's more reasonable to assume that the biblical data reflect reality in these cases" (*Biblical Archaeology Review*, March-April, 1995, p. 52).

The date of the Exodus can be accurately calculated since the Bible mentions in I Kings 6:1 [III Kingdoms, Septuagint] that the fourth year of Solomon's reign was "the four hundred and eightieth year after the children of Israel had come out of the land of Egypt." Surprisingly, there is scholarly agreement about the dates of Solomon's reign, placing his fourth year in the 960s B.C. Subtracting 480 years takes us back to a date for the Exodus in the 1440s B.C.

Another biblical reference used to date the Exodus is found in Judges, where Jephthah tells the Ammonites that Israel had been in the land for 300 years (Judges 11:26). Again, there is acceptance among the experts that Jephthah's victory over the Ammonites took place around 1100 B.C. This would place the arrival of the Israelites in Canaan near 1400 B.C., precisely forty years after the Exodus. Thus both biblical dates for the Exodus agree.

In spite of this biblical evidence, most minimalist scholars believe the Exodus took place around 1260 B.C., a date that contradicts the biblically derived dates by almost two centuries.

We find, then, that the archaeological evidence better fits the traditional date of the Exodus backed by the Bible.

#### Recent Discoveries

Interestingly, recent satellite infrared technology has revealed ancient caravan routes in the Sinai. George Stephen, a satellite-image analyst, discovered evidence in the satellite photographs of ancient tracks made by "a massive number of people" going "from the Nile Delta straight south along the east bank of the Gulf of Suez and around the tip of the Sinai Peninsula." He also saw huge campsites along the route, one that fits the description given in the book of Exodus (*The Stones Cry Out*, Randall Price, p. 137).

Could this evidence be a coincidence? If nothing else, at least it shows that a large number of people could be sustained in the same region and on the same path as that taken by the Israelites during the Exodus.

#### The Sturdy Anvil

We have covered only some of the evidence for the biblically derived date of the Exodus. It seems that every year more discoveries are made that confirm the existence of biblical persons and places. But the skeptics know what is at stake, and in this world of growing unbelief they will

not be deterred from striking at the foundations of Christianity and Judaism.

Although almost 200 years old, a statement by nineteenth-century writer H.L. Hastings regarding skeptics' attacks on the Bible holds true:

For eighteen hundred years, skeptics have been refuting and overthrowing this book, and yet it stands today as a solid rock...The skeptics, with all their assaults, make about as much impression on this book as a man with a hammer would on the Pyramids of Egypt.

When a French monarch proposed persecuting Christians, an elderly advisor told him, "Sir, the Church of God is an anvil that has worn out many hammers." So the hammers of the skeptics have been pecking away at this book for ages, but the hammers are worn out, and the anvil still endures. If this book had not been the book of God, men would have destroyed it long ago. Emperors and popes, kings and priests, princes and rulers have all tried their hand at it; they have all died and yet this book lives on.

As with the rest of the Bible, the Exodus account remains a mighty witness to a God who cares about His people and intervenes in human affairs to carry out His plan.

#### Amenhotep II

"Amenhotep II as Pharaoh of the Exodus" in the Spring, 2003 *Bible and Spade* takes issue with the work of such liberals as Walter Brueggemann.

"Amenhotep II as Pharaoh of the Exodus" says:

But against largely unarmed civilians like the fleeing Israelites, Pharaoh would have had no reason not to lead his troops into the dry bed of the Sea of Reeds and thus he would have been the lead candidate for death by drowning there. Thus the logic of Exodus 14-15 is that Pharaoh did die by drowning at the time of the Exodus. This point is confirmed by Psalm 136 [135]:15 which says that Yahweh "overthrew Pharaoh and his host in the Red Sea" (cf. Ex 14:28; Ps 106 [105]:9-11).

#### Events in Egypt After the Proposed Date for the Exodus

If Amenhotep II was the Pharaoh of the Exodus according to the above correlations, and he died at that time, then we should identify him as Amenhotep IIA and connect him with the Memphis and Karnak stelae. The question then is, is there any additional information from the rest of the reign of Amenhotep II that would tend to confirm his identity as the Pharaoh after the Exodus?

These factors continue to support the idea that Amen-



hotep IIB would fit well as the Pharaoh after the Exodus, while his predecessor Amenhotep IIA would fit better as the Pharaoh at the time of the Exodus. His son and successor, Thutmose IV, also fits well as the son of the Pharaoh after the Exodus.

The evidence is circumstantial but circumstances point to Amenhotep IIA as the Pharaoh of the Exodus.

“The Captives of Amenhotep II” in the Spring, 2003 *Bible and Spade* states, “If Israel left Egypt shortly after the death of Thutmose III, the pharaoh of the Exodus would have been Amenhotep II. He ruled approximately from 1452 BC. to 1425 BC. In the second year of his reign, he campaigned in Syria to put down a revolt against Egyptian rule. This northern campaign would have occurred only a few years before an 18th Dynasty date for the Exodus.” The article concludes:

In his rage against Israel, Amenhotep II may have destroyed any reference to Israel in the Egyptian texts. Earlier 18th Dynasty rulers had destroyed any evidence that the Hyksos had occupied and ruled Egypt. When Hatshepsut suddenly died, Thutmose III attempted to erase her name from every text where it could be found. Erasing any reference to Israel after the Exodus would have been consistent with this custom (Wheeler 2002).

“Jericho: Does the Evidence Disprove or Prove the Bible” in the Spring, 2003 *Bible and Spade* concludes:

In spite of such major problems with her conclusions, Kenyon’s view remains entrenched in the minds of many to this day. Yet in reality what Kenyon, Garstang and other excavators have found at Jericho correlates precisely with the account in the book of Joshua. They found collapsed walls, not walls that were broken down from the outside but that had fallen down (Jos 6:20). The walls had not fallen inward,

but outward, creating a ramp of fallen bricks by which the Israelites “went up into the city, every man straight before him” (Jos 6:20).

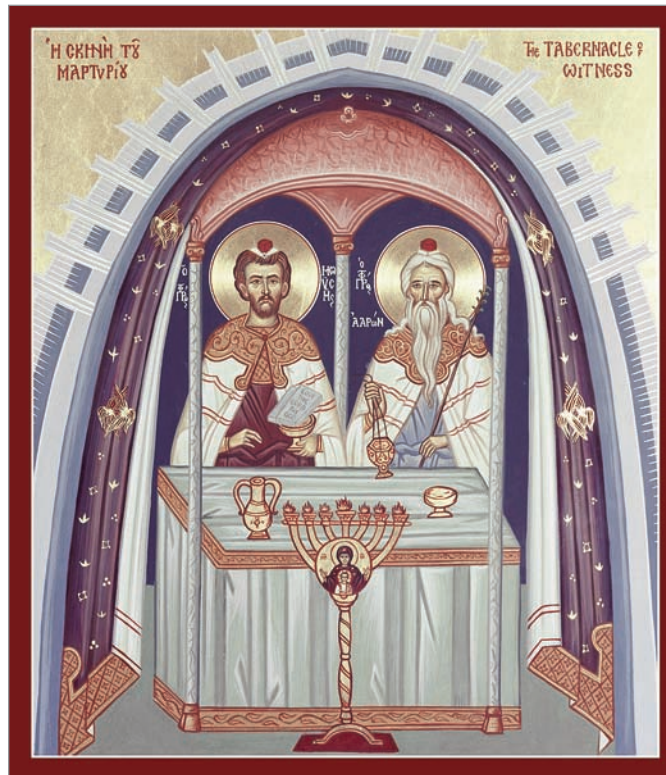
The unusually large stores of carbonized grain found in the ruins showed that the city had endured only a short siege, which the Bible numbers at seven days (Jos 6:12–20), and that the grain had been recently harvested (Jos 3:15). Also, because grain was a valuable commodity almost always plundered by conquering forces, the large amount of grain left in the ruins is puzzling—but consistent with God’s command that nothing in the city be taken except valuable metals to be used for the treasury of the Lord (Jos 6:24).

The city had also been burned, exactly as the Bible records (Jos 6:24). As Kathleen Kenyon herself noted:

The destruction was complete. Walls and floors were blackened or reddened by fire, and every room was filled with fallen bricks, timbers, and household utensils; in most rooms the fallen debris was heavily burnt, but the collapse of the walls of the eastern rooms seems to have taken place before they were affected by the fire (Wood 1990:56).

As she observed, the walls had collapsed before the city was burned—again, exactly as the Bible states.

Archaeology—subject as it is to archaeologists’ decisions, interpretations and even biases—is admittedly not an exact science. Yet, when viewed objectively, the evidence uncovered at Jericho precisely fits with the Biblical account. Rather than disproving the Bible, when findings from Jericho are correctly interpreted, the exact opposite is the case. In all aspects of the Biblical account that can be verified by archaeology, the evidence from Jericho supports the accuracy of the Bible in every detail.



Prophets Moses and Aaron

The Tabernacle of Witness

© Holy Transfiguration Monastery, Brookline, MA

## Saint Seraphim's Construction Project

by Anastassy Conley

Despite nearly ten weeks of snow and rain, St. Seraphim's construction project is moving full speed ahead. March and April have brought some warm, dry weather conducive to framing, roofing and bricklaying. At [www.stseraphimofsarov.org](http://www.stseraphimofsarov.org), one can see that our progress over the past few months has been astounding!

Our dear St. Seraphim has also helped guide us in other ways. Through his prayers the hearts of our contractors have been softened. D.R. Weeks Construction, Winn Masonry, John Lohr Plumbing, and People's Choice Electric have all given us rock bottom prices. We had one contractor tell us that he, "just wants to build a Church before he dies." Two other contractors decided to forgo any profit in order to add St. Seraphim's to their portfolio!

Hanover County has been most gracious and understanding in our time of need. At first it seemed that we may have had a problem with the County's interpretation of our occupancy requirements. The twenty-four foot ceiling in the temple and an upstairs storage room gave the impression that our building was going to be much bigger

than it actually was. Candles were lit, prayers were offered and Fr. Nicodemos negotiated. The County was convinced that higher ceilings did not mean higher occupancy!

March and April have seen successful HVAC, Electrical (rough in), and framing inspections. We have just completed our drywall and bricklaying. Volunteers from St. Cosmas in Maryland will visit and help with interior paint and trim. And with the completion of the drywall, our dear Sisters from Holy Nativity Convent will get a preliminary sketch to take back to Boston and begin the Iconography for the Altar! With all the prayers, donations and labor from our Diocese, St. Seraphim's little Church in the country belongs to us all!

Just recently, one of our contractors who hadn't seen us for a while, pulled in to the Church driveway. He got out of his vehicle staring at the building the whole time. He said to Fr. Nicodemos, "The Devil thought he got his way with that fire. Now look!"

Glory be to God for all things!





## New Icons for Saint Demetrios Church

In August of 1999, we received our first commission to paint a set of iconostasis icons, which were to complete the beautiful wooden iconostasis made by a parishioner of St. Demetrios Church in Pomona, CA. Several years later, Father Nicholas Liberis asked that we make twelve full-stature, nearly life-sized panel icons with gold background to be placed along the side walls of the church, six on each side. At this point, Father was uncertain whether or not the current church building would be the parish's permanent home. It was for this reason that he asked that these icons be painted on boards instead of canvas, which would then have been glued to the walls and been difficult to remove later in the event of a move. However, when we installed the Platytera on canvas in June of 2008, Father said that they would definitely not be moving; therefore, the canvas work could begin in earnest. After Father and Presbytera visited Greece and saw the many lavishly-frescoed ancient churches there, they became even more enthusiastic and could not wait to see their own church

finished in a similar way. Up until this time, Father had been a little concerned about painting the walls blue, as we suggested, in case it should cause the church to become too dark. But, on returning from Greece where he saw many churches painted blue, he was anxious that we should start immediately. With help from some energetic parishioners, the walls were painted blue above the chair-rail and gold below. This actually made the walls seem to disappear and the icons to come forward in a welcoming manner. With God's help, we have been taking yearly trips to Pomona since 2008, little by little completing more and more of the iconography. On our most recent trip this past February, we installed a 16 by 11 foot Dormition on the back wall, as well as various other smaller canvas icons and decorative borders. We pray that the adornment of this holy church will serve to the glory of our Lord and God and Saviour and the consolation of the parish of St. Demetrios.

The Iconographers of Holy Nativity Convent



## The Digital Archives Are Coming!

Saint Philaret's House is in the process of establishing an Archives and Records Management Program. We have two immediate goals for this project. One goal is to establish a vital records program for the Holy Orthodox Metropolis of Boston (HOMB). Our consultant, Mrs. Elizabeth Cousins, is presently meeting with Metropolitan Ephraim and Father John Fleser for a multi-phase project to survey and appraise the Records of the Office of the Metropolitan, identify vital records within the collection, create an Archive of Church records by indexing, describing and processing the Metropolitan's papers for transfer to archival storage, and to establish a vital records digital repository program.

### What are vital records?

Vital records are records that will be needed in the event of a disaster to 1) get the office up and running again and 2) protect the interests of the Church by saving records that, if destroyed, would be an incalculable loss to the historical record and to documenting the process of establishing the Church 3) to establish or protect the legal and financial position of the Church and 4) to protect the rights and interests of members of the diocese.

Most records will fall into the following three categories:

**Essential records**—These are records that will be needed within the first few days following a disaster.

**Useful records**—These are records that can be easily replaced. The time and cost of reproducing these records would be minimal because of the ready availability of these records at other locations.

**Non-Essential records**—These are records that are of little or no value to the office. Examples would be duplicates, forms, catalogs, reference materials (with some exceptions).

The second goal is a Records Survey to inventory HOMB parish records. The information gathered will enable us to identify vulnerability of records unique and/or *vital* to each parish. With feedback about issues and concerns we at the parish level will plan how best to provide support for parish record keeping needs.

### Food for Thought

"90% of records filed after the completion of a transaction are never referred to again" (Records Management, General Services, State of Tennessee; hereafter: "TN").

"Office workers can waste up to two hours a day looking for misplaced paperwork—at total of 500 hours (62.5 days) per year" (TN).

## Pilgrimage to Ukraine, October 10–21, 2010

Led by Bishop Demetrius of Carlisle

Pilgrimage sights include Kiev, Pochayev, Rivne, and Sevastopol.

**Cost:** \$2,600 which includes \$900 Boston to Kiev return air fare. Those meeting us in Kiev will be charged \$1,700.

**To Register:** Please send a \$200 deposit to Fr Isaac, 278 Warren Street, Brookline, MA 02445-5927 by May 17. The remainder is due June 17.

**For more information:** Contact Matushka Tatiana Kukunov (781) 320-0102 or email [tkukunova@aol.com](mailto:tkukunova@aol.com).

## From the Life of Saint Cyril of Philea (+1060)

So the Blessed Cyriacus (Cyril in the monastic tonsure) went to the future Empress Comnena with Abba Hilarion's letter. After reading his letter, and seeing his garments and footwear, his appearance, the paleness and dryness of his face, she revered him, fell at his feet, and asked his blessing. On his part, the righteous one knelt down and asked for her blessing. But since she continued to ask his blessing, the righteous one blessed her, saying, "May the Lord God make you worthy to receive the good things of the Jerusalem on high, and to see your son's sons, and to see your children have authority over cities and nations, and their names become renowned and feared over all their enemies." This prayer was indeed fulfilled thereafter. Comnena said to him, "Servant of God, speak to me a word of salvation according to my strength." He answered her, "As long as one is a slave of the passions, he is not yet considered a servant of God. But since the Prophet also said that they shall all be taught by God (Isaiah 54:13; John 6:45), hearken to what Daniel said to Nebuchodonosor: 'Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor;' (Daniel 4:27). And David proclaimed, saying, 'He hath given to the poor; his righteousness abideth unto ages of ages;' (Psalm 111:9). And Solomon says, 'Let not mercy and truth forsake thee; bind them about thy neck: so shalt thou find favour: and do thou provide things honest in the sight of the Lord and of men' (Proverbs 3:3-4). Deprive not the poor of their livelihood, neither grieve the soul of the hungry. Turn not away the servant who is afflicted, neither turn thy face away from the poor, for 'he that hath pity on the poor lendeth to the Lord' (Proverbs 19:17). And Saint Basil the Great says, 'You have not been merciful? You will not be shown mercy. You have not opened your house? You will be sent away from the Kingdom. You have not given bread? You shall not receive eternal life.'"

Afterwards Comnena said to him, "I want to reveal my thoughts to your holiness, but I fear lest I shall not keep your words and err before God." But the righteous one said, "It is not possible for one who truly fears God to have cowardice. As Solomon writes, 'Fear none but Him [that is, God]' (Proverbs 7:2). And for one to reveal his thoughts to a spiritual man is a sign that he wants to correct his life, but for him to hide them shows that he is governed by the passions. For he who keeps company with thieves [the demons] will never reveal them, since he loves the passions. And he who asks and hears and still disobeys, condemns himself by disobeying. Thus he is humbled, and from his humility he finds a little mercy. Yet, one who does not ask, neither hears, nor hearkens, nor becomes humble, nor finds mercy. For just as a sick person who is nauseated cannot accept the many foods he is offered, yet afterwards he may find a food which he can have with pleasure, and he may eat it and become well, even so, a sluggish soul may hear and disobey many times, yet with the

passage of much time, he may become ashamed and thus he may accept to hear good counsel, is pleased with it, does it, and is saved."

Hearing this, Comnena said, "Truly it is so, but let it be known to you that I fear the sins that appear small more than the great ones, such as idle talking, slander, cheating, mockery, and the like." The righteous one said to her, "Do not believe that one who is careless in small matters is not also careless in the great. That sin is called great which conquers a man, and again, those which a man overcomes are said to be small. If the devil does not disdain the small, it is because he is unable to cast the man into a greater sin, since the greater sins are born from the lesser. And this is the reason why the greater ones follow: because the smaller ones do not receive the proper correction. So, keep yourself from the small sins, and by the grace of Christ, you will not fall into the great." When Comnena heard these things, she was brought to compunction. She confessed to him many of her thoughts, and she sought his counsel concerning the discernment of thoughts. Since the blessed Cyriacus responded with good counsel, she rejoiced with great joy at finding such a Godly-wise counselor. On account of her wonted love of monasticism, she also offered him some money, which the righteous one did not wish to take. But since she besought in the name of God, he was persuaded and took it, for he had much fear for the name of God. Then, blessing her and her children, he departed and, by the time he reached his house, he had distributed the greater part of the money to the poor.

### **St. Xenia Camp 2010 August 15-21 (n.s.)**

**[www.homb.org/stxeniacamp](http://www.homb.org/stxeniacamp)**

Catrin Thorp (617) 327-6204  
catrin@homb.org  
registrar

Mary Mihailoff (207) 967-5830  
mihailoff3@roadrunner.com  
kitchen volunteer recruitment

Fr. Demetrios (781) 237-3949  
jimhoulares@yahoo.com  
other volunteer  
and counselor recruitment

Registrations will not be accepted  
after June 30

**Please register early**



## Concerning the Benevolent Missionary Society

The purpose of this letter is to let you, our faithful, know that, after long consideration and thought about this matter, we have decided that it would greatly expedite matters and also make our Church's work much more efficient if we had one central point that one could contact for all matters pertaining to our missionary efforts abroad.

Since the one person responsible for our missions abroad is the *locum tenens*, Metropolitan Makarios, he is the individual who should, properly speaking, be contacted for such matters. This includes administrative, financial, liturgical, pastoral issues, and the like.

Henceforth, the role of the Metropolis of Boston will be limited to our mission in Guatemala, our home missions, the orphans in Uganda, and also in supplying catechetical materials when they are needed.

As mentioned above, our Metropolis of Boston continues its support of our Orthodox Ugandan orphans, who receive the funds needed for their room and board, tuition fees, school supplies, and clothing (school uniforms, etc.) all the way through their high school years. There are twelve orphans, all told, that we are providing for, and it costs the Metropolis \$1,400 a year for each one of them.

Any matters pertaining to the missions abroad should henceforth be referred to His Eminence, Metropolitan Makarios of Toronto.

Any donations for our mission in Guatemala, our orphans, and the domestic missions in the Eastern United States should continue to be sent to:

Benevolent Missionary Fund  
St. Philaret's House  
1476 Centre Street  
Roslindale, Massachusetts 02131-1417

Note: On the check, indicate whether your donation is for the general fund, orphans, or Guatemala.

For any missions abroad, aside from Guatemala, please send your contributions to:

St. Nicholas House  
150 Steeles Avenue East  
Thornhill, Ontario L3T 1A5  
Canada

May the grace of our Risen Saviour shelter and protect all of you.

In Christ,

✠Ephraim, Metropolitan of Boston

### All Saints of Antioch Orthodox Mission Parish

A new mission parish has been established with the blessing of His Eminence, Metropolitan Ephraim of Boston. All Saints of Antioch Orthodox Mission in Hanahan, a northern suburb of Charleston, South Carolina, is under the rectorship of Father Titus Fulcher. More information about the new parish will be published in a future issue of *The Faithful Steward*. For a schedule of church services, please contact Father Titus.

All Saints of Antioch Orthodox Church  
9 Otranto Boulevard  
Hanahan, SC 29410  
Telephone: (843) 270-0727  
Email: frtitus@comcast.net  
[www.allsaintsofantioch.org](http://www.allsaintsofantioch.org)

## Father Seraphim Johnson, 1944–2009

Father Seraphim Johnson was born in Miami, Florida, and grew up in Erie, Pennsylvania, in an active Episcopalian family. During his teen years he began to search for the historic Church. If Christ's promises were true, he reasoned, this Church must have existed from the beginning. After easily ruling out Protestantism, he focused on Roman Catholicism and Anglicanism. At that point he had visited only a few Orthodox churches and was not seriously considering Orthodoxy, although he later reported that he felt drawn to these churches even though at the time he didn't understand a word of the services.

While continuing his search for the Truth, he earned his bachelor's and master's degrees in linguistics with an emphasis on Slavic languages at Brown University in Providence, Rhode Island. Father met his wife, the future Matushka Anastasia, at Brown, where they shared classes in Slavic linguistics and received their master's degrees together. They were married in 1968.

While a student in Providence, Father began attending the local Greek Orthodox church. The parish priest was acquainted with Father Panteleimon of Holy Transfiguration Monastery and suggested that Father Seraphim visit him. This began an association which lasted from 1963 until Father Seraphim's repose in

2009. However, Father Seraphim was never one to rush into anything. For eight more years he continued to study and consider until he became convinced that Orthodoxy was and is the true Church which our Lord founded. In 1970, he and his wife were baptized by Father Panteleimon.

Also in 1970, Father Seraphim moved to Washington, DC, to work for the federal government, and he and Matushka began attending Saint John the Baptist Russian Orthodox Cathedral. In 1971 Father was ordained a sub-deacon, and in 1975 he was ordained a deacon by Archbishop Nikon of New York and Washington, who instructed him to assist the elderly priests serving the Russian parishes in Washington, DC, and in Baltimore, Maryland.

Although Father never intended to become a priest, he would go on to be ordained to the priesthood some years later. He was elevated to the rank of archpriest in 2005, then to the rank of protopresbyter in 2009.

Father Seraphim's life work was the parish of Saint Cosmas Aitolos,

located in Lanham, Maryland, a suburb of Washington, DC. Father had a deep love for his parish and all its parishioners. The parish grew out of a small English-language mission established by Father Michael Lightfoot in the Washington area in 1979. Father Seraphim, who was then a deacon for the Russian parishes, sometimes attended this mission with his



family. When Father Michael was transferred to Rhode Island, the mission congregation asked Father Seraphim to become their priest. On July 20, 1981, Father was ordained to the priesthood by Bishop Gregory of Manhattan at the Pillars of Orthodoxy Church in Mount Holly Springs, Pennsylvania, during their Orthodox Conference. He always felt a special bond with the Pillars of Orthodoxy parish because he had been ordained there.

After his ordination, he dedicated his life to serving as rector of Saint Cosmas Aitolos Orthodox Church. As he approached his final months, his greatest wish was to continue serving in his parish as long as possible. In God's mercy, this wish was granted. Father served for the last time at Vespers on Saturday night less than two weeks before his repose.

Under his spiritual guidance, the parish quadrupled in size. Father's focus was always on the Faith, not on outward trappings. For 23 years the parish of Saint Cosmas held services on the second floor of an office building in a small room which they quickly outgrew. Despite the cramped quarters, Father served diligently and ministered to his growing flock with gentleness and love. After patiently enduring for all those years, he and the parish were finally deemed worthy of obtaining a beautiful property, and in 2004 a construction company owned by parishioners completed the lovely building the parish uses now. This was a great joy for Father.

Father used his gift for languages to minister to his flock. He would vary the language of the services according to who was present. Although he had begun his linguistic studies with the Slavic languages, particularly Russian, he also taught himself to read Greek. When he reposed in 2009, he was regularly serving in Greek and English.

Father's piety and guidance encouraged his parishioners to grow spiritually. In addition to many pious laypeople, the parish of Saint Cosmas has produced seven monastics, including Father's younger daughter, Mother Stephanina of Holy Nativity Convent.

Father was a man who lived his faith. In his youth he had suffered from polio, and years later he developed a condition called post-polio syndrome, which resulted in weakness and pain in his affected side. He bore this affliction without complaining, and often only Matushka and his immediate family would know

how exhausted he was after services. When he developed leukemia in 2008, he bore this cross with patience also, using it to draw closer to our Saviour.

Father had a logical mind and a keen understanding of Church doctrines and ecclesiology. His great interest was the application of Church teachings to the daily lives of Orthodox Christians, and he lectured and wrote on various aspects of this topic. He also corresponded with a number of non-Orthodox interested in the Faith.

In addition to Greek and Russian, he studied many other languages used by Orthodox Christians throughout the world and would regularly read the lives of the saints in French and listen to the holy services in Arabic. His library included spiritual books in Greek, Russian, French, Arabic, Serbian, and many other languages.

Father was an unassuming man who didn't always realize how much he impacted the lives of others. His entire orphaned parish was grief-stricken at his repose, and parishioners kept all-night vigil in the church to pray for the repose of his soul. His funeral was presided over by Metropolitan Ephraim of Boston and Bishop Demetrios of Carlisle. Also serving were Elder Panteleimon (Father Seraphim's spiritual father) and Abbot Isaac of Holy Transfiguration Monastery in Brookline, Massachusetts; Archpriest Rodion Laskowski, Priest Peter Farnsworth, and Protodeacon Christos Patitsas from Pillars of Orthodoxy Church in Carlisle, Pennsylvania; Archpriest Michael Lightfoot from Holy Wisdom Orthodox Church in Catlett, Virginia; Priest Nicodemos Gayle from Saint Seraphim of Sarov Orthodox Church in Glen Allen, Virginia; and Deacon George Psaromatis from Holy Nativity of the Theotokos Orthodox Cathedral in Portland, Oregon. The funeral service was chanted by Mother Martha, Mother Pelagia, and Mother Stephanina of Holy Nativity Convent in Brookline, Massachusetts. Mourners flew in from all over the country, and one old friend from Erie drove all night to be present at the funeral. Condolences came in by email from all over the world.

Father reposed on the feast day of Saint Stephen the New, and the fortieth day was on the Holy Theophany. He is survived by Matushka Anastasia, daughters Barbara and Mother Stephanina, son Stephen and wife June, and the joy of his final months, his new granddaughter Hope. Eternal be his memory!



## Selections from *The Saint Cosmas Bulletin*

*The first is from June, 2003 and the other two are from October, 2008.*

### Five Virgin Martyrs in Persia

*The Life of these Virgin Martyrs, celebrated on June 9, illustrates what a terrible temptation riches can be to the wealthy. Here is a horrifying example of a Christian's fall and destruction.*

In the year 347, in Persia, during the reign of King Sapor II, there lived a Christian priest named Paul. He made his home near the village of Kashaz and had under his spiritual direction five nuns: Thekla, Mariamne, Martha, Maria, and Ennatha. These women radiated virtue and constantly rejoiced that Fr. Paul was able to celebrate the Divine Liturgy for them daily. They had given all their land and other worldly possessions into his hands, and he so managed their finances and his own that before long they all became exceedingly wealthy. Satan decided to use this prosperity to lead to their destruction.

The high priest of the Magi, a certain Tamshapur, learned of the wealth of Fr. Paul and the five nuns and wanted it for himself. He commanded them to appear before him with all their money, and when they did, he declared that their wealth was to be confiscated. Then the evil one entered into the heart of Fr. Paul, and he demanded to know why the high priest was taking his money for no reason. Tamshapur replied that it was because Fr. Paul was a Christian and did not obey the king's decrees. Not wanting to give up his wealth, Fr. Paul said he would do whatever the high priest and the king required. Even when he was told that he must worship the sun, like the Persians [they followed the Zoroastrian religion], he agreed to do this and to drink blood offered to idols.

Tamshapur had not expected Fr. Paul to give in so easily, and since he badly wanted the money, he imposed yet another condition. In order to retain his wealth, Fr. Paul must now persuade his five spiritual daughters also to worship the sun, and they must agree to marry, thus violating their vows of virginity.

When Fr. Paul told Mothers Thekla, Mariamne, Martha, Maria, and Ennatha what he had done, they were horrified. And when he explained to them that they must also worship the pagan gods and must marry, in revulsion they spat in his face, accusing him of cowardice and betrayal. "You wretched creature," they cried. "How did you dare to commit such a sin and now urge us to do the same? You are a second Judas and have betrayed our Saviour. Judas handed over the Master for thirty pieces of silver, but in the end he died by his own hand." The nuns

also reminded their spiritual father of the fate of the rich man who thought only of eating and making merry even as death was coming to claim him. They warned that the fate of Judas and of the rich man awaited him also.

When Tamshapur heard about the nuns' reaction, he delivered them to be whipped—one hundred lashes each. All the while they kept repeating, "We worship our Lord Jesus Christ, and we will not obey the decrees of the king. Do with us whatever you like."

More determined than ever to confiscate the money belonging to Fr. Paul and the five nuns, the high priest devised an even more terrible plan. The nuns should be beheaded by the very hand of their own spiritual father! The high priest promised Fr. Paul all the nuns' money, but expected him to refuse to commit murder. However, greed and the love of money had taken complete possession of Fr. Paul. When the nuns saw him coming toward them with a knife in his hand, they could hardly believe it. This was the priest from whose hand they had daily received the Holy Mysteries! They cried out, "O miserable man! You were our shepherd, who daily offered us the bloodless Sacrifice of reconciliation, but now you come like a wolf to shed blood—to kill us, your own flock. But remember that the death we receive from you today will bring us eternal life, for we go to our Saviour. But you will lose both your money and your soul. Soon you will hang and die and, like Judas, will suffer eternal damnation."

After they had prayed, the holy nuns were beheaded by their own priest and spiritual father. Their prediction concerning the priest Paul came true, for that very night Tamshapur sent servants to strangle Paul in his cell and then to hang him. The next morning, he informed others that Paul had hanged himself. The high priest got the money, and Paul died a double death—of both body and soul. O Lord, have mercy on us, and keep us from the terrible temptations that come from wealth. Amen.

### A Stupendous Event

Last month, when His Grace, Bishop Demetrius was with us for the Feast of St. Cosmas, he spoke of the Divine Liturgy as a stupendous event. Of all the events that occur in life at any time or in any place, the Divine Liturgy is the most amazing, the most awe-inspiring, and the most important. When we think of other events that occur, like an inauguration or a visit of a head of state or a wedding or a soccer game or a theatrical production or a special party—nothing can compare with the Divine

Liturgy in its relevance to our lives. If we rated events from 1 to 100 in order of importance, the Liturgy would be no. 1, and the next event would be as low as 85 on the list. So when we decide which events to attend, for an Orthodox Christian the Divine Liturgy always takes precedence over everything else.

Bishop Demetrius said that among those attending the Divine Liturgy, some have little understanding of what is taking place while others are completely blown away by it. Why is this? Perhaps it is a function of how close one has drawn to our Saviour through prayer and how much one has taken thought concerning the Mystery.

Speaking of our Saviour's actual presence in the flesh at the Divine Liturgy, St. John Chrysostom says: "But He gives Himself to you not only to see, but also to touch and eat and receive within yourself. That which when angels behold, they tremble, and dare not so much as look at without awe on account of the brightness that comes from it—with this we are fed, with this we are comingled, and we are made one body and one flesh with Christ. We are joined both with each other and with Christ....desiring to show the love which He has for us, ...He has mixed Himself with us; He has kneaded His body with ours, that we might be ... like a body joined to a head. What shepherd feeds his sheep with his own limbs? And why do I say shepherd? There are often mothers that after the travail of birth send out their children to other women to nurse. But He cannot bear to do this, but Himself feeds us with His own Blood, and by all means entwines us with Himself. He allows those who desire Him not only to see Him, but even to touch and eat Him, and fix their teeth in His flesh, and to embrace Him, and satisfy all their love. ...but because the former nature of our flesh, which was fashioned out of the earth, had become deadened by sin and destitute of life, He brought in, one might say, another sort of dough and leaven, His own flesh, by nature indeed the same, but free from sin and full of life. And He gave all to partake thereof, that being nourished by this and laying aside the old dead material, we might be blended together into that which is living and eternal..."<sup>1</sup> [This is love indeed—that He Who is God becomes one flesh with us.]

We cannot progress in the spiritual life without this physical union with our Saviour. St. Nicodemus of the Holy Mountain<sup>2</sup> speaks of the necessity of receiving the Holy Mysteries as follows: "The Lord says imperatively, 'Amen, Amen, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you' (John 6:53). These words make apparent that divine Communion is just as necessary for the Christian as Holy Baptism. For He used the same expression when speaking both about Baptism and about Communion. Concerning

Baptism, He said: 'Amen, Amen, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God' (John 3:5). And concerning divine Communion [He spoke as mentioned earlier]. Therefore, just as without Baptism it is impossible for one to live the spiritual life and be saved, it is impossible for one to live without divine Communion. But since [according to the Canons] these two have this difference, that Baptism is to occur but one time, while divine Communion is to occur frequently and daily, it is right to conclude that there are two requirements respecting divine Communion: one, that it is to be received; and the other that it is to be received frequently."

### The Prayer Rope

#### Meditations of a Monk of the Holy Mountain<sup>3</sup>

Let us take a look at a typical prayer rope. It is black, the color of mourning and sorrow, and this reminds us to be sober and serious in our lives and always to keep death before our eyes. Repentant prayer, especially the Jesus Prayer, can bring us what the Holy Fathers call joy-making sorrow. We are sorry for our sins and our weaknesses and failings before God, our fellow men and ourselves; but in Christ, Who pours out His mercy and forgiveness on all who call upon His Name, this sorrow becomes a source of joy and comfort.

This prayer rope has been knotted from wool, that is, it has been sheared from a sheep, a reminder that we are rational sheep of the Good Shepherd, Christ the Lord, and also a reminder of the Lamb of God Who takes away the sins of the world (John 1:29). The cross at the bottom of the prayer rope reminds us of our Saviour's sacrifice—the victory of life over death, of humility over pride, of self-sacrifice over selfishness, of light over darkness. And the tassel? Well, you can use it to wipe away the tears from your eyes, or, if you have no tears, to remind yourself to weep because you cannot weep.

The story is told of a monk who decided to make knots in a rope in order to use them in carrying out his daily rule of prayer. But as fast as he could make the knots, the devil untied them, completely frustrating the monk's efforts. Then an angel appeared and taught the monk a special kind of knot consisting of interlocked crosses, and these knots the devil was unable to unravel.

The prayer rope is one of the items given to an Orthodox Christian monk at the time of his tonsure. It is given to him as his spiritual sword with which he, as a soldier of Christ, will wage war against our enemy the devil. This sword is wielded by calling on the name of our Lord Jesus Christ with what is known as the Jesus Prayer: *Lord Jesus*

*Christ, Son of God, have mercy on me, a sinner.* Or in a shorter form: *Lord Jesus Christ have mercy on me.* Or *By the prayers of the Most Holy Theotokos and all the Saints, Lord Jesus Christ have mercy on me.*

When monks carry the prayer rope in their hands, it serves as a reminder of their obligation to pray unceasingly as instructed by the Apostle Paul. But the prayer rope is not intended to be used only by monastics; it can also be used by any person who wants to learn to pray often to God. The prayer rope is an aid to us in offering our prayers secretly to God.

But one thing is extremely important. Before we start any rule of prayer, we must ask for the advice, the blessing and spiritual guidance of our spiritual father. Many times the Holy Fathers emphasized the importance of this so that we might avoid delusion and not stray from the true Orthodox path.

There are two ways we can pray using the prayer rope: 1) At the time of our regular prayer, when we pray the rule of prayer that our spiritual father has told us to follow (this may include prayers from the Prayer Book, reviewing the day and confessing our sins, praying in our own words, reading spiritual books, etc), we hold the prayer rope with the left hand between the thumb and index finger and move from knot to knot. At each knot we simultaneously do two things; with our right hand we make the sign of the Cross and we say the prayer "*Lord Jesus Christ have mercy on me.*" We go around the prayer rope as many times as our spiritual father has instructed. 2) At any time of the day when we have free time, without being seen by anyone, secretly, we hold the prayer rope in our left or right hand and move from knot to knot with our thumb whispering or meditating on the prayer "*Lord Jesus Christ have mercy on me*" or "*Most Holy Theotokos save us.*" Stealing these little pockets of time during the day and filling them with prayer can become a precious treasure that no one can take from us and one that is laid up for us in Heaven.

One can also combine bows or prostrations while using the prayer rope, and this physical action contributes to the fervor of our prayer and expresses our supplication

as we humble ourselves before God. Many people use the prayer rope when they lie down to sleep. After signing their bed with the Cross, they take their prayer rope, cross themselves as they lie down and quietly pray with the prayer rope until they fall asleep. And waking up with the prayer rope still in your fingers or next to you on the pillow helps begin the new day with prayer.

The holy bishop St. Ignaty Brianchaninov mentions that the lengthy services of the Orthodox Church are also a good opportunity for praying with the prayer rope. Often there are times when it is difficult to concentrate on the words being read or chanted, and it is easier to concentrate quietly on the Jesus Prayer with the assistance of the prayer rope. In fact, St. Seraphim of Sarov said that it helps a person concentrate better on the service itself.

We are constantly occupied by all kinds of thoughts that appear in our heads, and it seems we no sooner start to pray than we catch ourselves thinking about something else. Here again, the physical presence of the prayer rope in our fingers can help us catch ourselves and return to our task of prayer more quickly. Or meeting up with one of the markers or with the cross on the prayer rope as we move it through our fingers, reminds us that we have been robbed of the prayers we intended to offer. And immediately we can offer our prayers anew without getting further entangled in our distracting thoughts.

Regarding constant prayer, in his sermon about sobriety and prayer, St. John Chrysostom says the following: "Brothers, be always occupied with mental prayer and do not move far away from God until you receive God's mercy and compassion. Never ask for anything but for His infinite mercy and this is enough for your salvation. When asking for His mercy, cry aloud in entreaty with humble and contrite heart from morning to night and, if possible, during the whole night, saying unceasingly, 'Lord Jesus Christ, Son of God, have mercy on me'."

<sup>1</sup> Chrysostom's Homily XLVI on St. John.

<sup>2</sup> In *Concerning Frequent Communion of the Immaculate Mysteries of Christ* by St. Nikodemos the Hagiorite.

<sup>3</sup> Portions of an article published in "*Agioritiki Martyria*."

## Future Trips with St. Paul's Fellowship of Labor

Convent of the Meeting of the Lord, Stanwood, WA: June 12–20, 2010

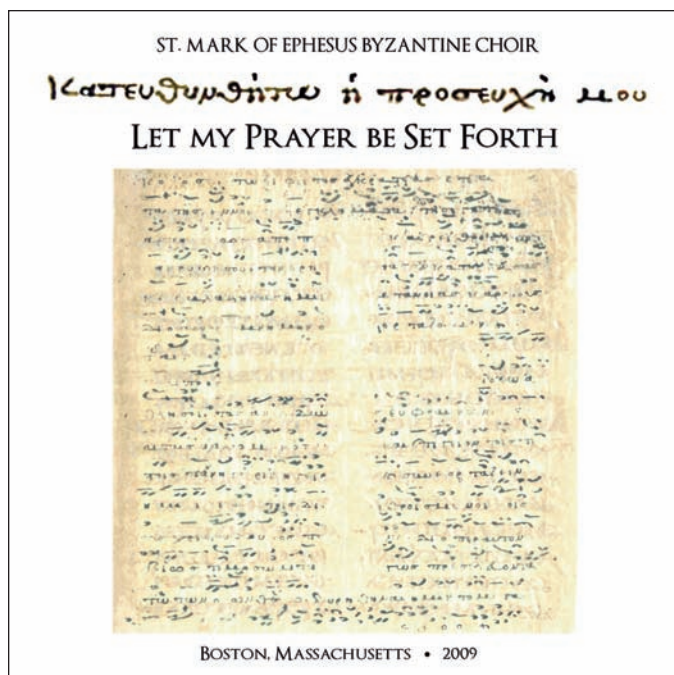
Charity Trip to the Holy Land: June 17–25, 2010

Holy Theotokos Convent, Newmarket, ON: July 17–25, 2010 (coed)

New England Tour, August 8–14, 2010 (coed)

Contact St. Paul's Fellowship of Labor by calling (814) 386-5254 or by emailing thespfl@gmail.com.





## St. Mark's Cathedral Choir inaugural recording

Album Name: LET MY PRAYER BE SET FORTH

The ST. MARK OF EPHESUS CATHEDRAL CHOIR has been chanting the Divine Liturgy and many other sacred services at St. Mark of Ephesus Cathedral in Roslindale, MA, uninterrupted since the choir's founding in 1988. The choir endeavors to chant the sacred music of the Orthodox Church in the style of the received tradition, and in its inaugural recording offers a selection of hymns from throughout the daily and annual Orthodox cycle of services. Selections are in Greek and English.

To Order: Contact St. Mark of Ephesus Cathedral Bookstore at: (617) 469-2380 or email [byzantinechant@gmail.com](mailto:byzantinechant@gmail.com).

*Discounts offered to bookstores and other distributors.*

## Sassing Not Allowed

Slightly edited from *Christian News*, July 20, 2009

[Another] basic rule in our house was that disrespect, defiance, sassing or any other form of overt rebellion toward us as parents absolutely was not tolerated. Nothing would bring judgment more swiftly than for me to hear our children sassing their mother. They were taught ahead of time that defiance or disrespect was not allowed, period!... 1 Samuel 15:23 says, 'For rebellion is as the sin of witchcraft...' It is Satanic in its origins. And rebellion begins with a smart mouth.... Children are born with a rebellious, sassy spirit, and the sooner it is nipped in the bud the better.... One of our children would, at times, resist being disciplined. She was informed that if she fought and resisted, whatever the original punishment was, it would be doubled. Now, that may seem harsh.

However, it did not take too long for it to soak in that rebellion, even during punishment, would not be allowed.... As a result of dealing with it as soon as it raised its ugly head, it had pretty well been purged by the time the girls were of school age.... Do not believe the foolishness that if you deal directly with rebellion, you will only cause a child to be more rebellious. Rebellion and defiance will grow like an ugly, malignant cancer. The earlier it is dealt with, the better.... One might think that our home was a rigid, authoritarian, Spartan environment. To the contrary, it was a warm, fun-loving place; and one of the things that made it such a sweet place was that there was so little conflict" (*Training Your Children to Turn Out Right*, 1995, pp. 66-68).

## Some Important Information About Intermarriage

*In dealing with marriages, the Church has been very careful about the issue of blood relationships. Indeed, The Rudder has a very detailed chart of which marriages are and which are not permitted. There is a very good reason for this. Actually, there are almost 3,000 reasons for this, as the following brief article shows:*

"Today almost 3000 crippling conditions, such as juvenile diabetes, sickle cell anemia, and phenylketonuria, are caused by harmful mutant genes. Chances of inheriting such a mutant gene from both father and mother (which is usually necessary for expression of the defect) is increased by intermarriage with cousins or closer relatives. Thus came prohibition against such intermarriage" (*Evolution: The Fossils Still Say No*, p. 323).



About Our Logo  
*A Divine Confirmation*

*The cross on our masthead commemorates the miraculous appearance of the sign of the Cross near Athens on Sept. 14 (according to the traditional Orthodox calendar) in 1925. Anti-Orthodox and secularist forces in power in Greece, together with the Ecumenical Patriarchate, had forced the changing of the traditional church calendar in 1924 as a first step toward uniting with the heterodox churches of the West. Shining in the evening sky on the traditional feast day of the Exaltation of the Cross, this extraordinary appearance of the Cross is a divine confirmation of Holy Tradition in the Orthodox Church and of the calendar as one facet of Holy Tradition.*

.....

*The Faithful Steward* is the official newsletter of the Holy Orthodox Church in North America. Under the editorship of Metropolitan Ephraim of Boston, *The Faithful Steward* appears three times yearly, and is delivered free of charge to the faithful of the Holy Metropolis of Boston. For others, a donation of \$2.00 an issue is requested.

Holy Orthodox Metropolis of Boston  
1476 Centre St  
Roslindale, MA 02131-1417  
Tel: (617) 323-6379; Fax: (617) 323-3861  
Web site: [www.homb.org](http://www.homb.org)

## THE DIOCESE NEEDS SUPPORT

“Every good giving and every perfect gift is from above, and cometh down from the Father of lights” (James 1:17). The perfect gift is the one that only membership in the Church can give: the knowledge of true worship and the grace of the Holy Mysteries. But our era suffers from a famine of truth and the true worship of God. In our weak way, we try to feed those who hunger for God. Your prayers and your donations help the Church in this awe-inspiring ministry. Another way to help is to make a bequest to the Church in your will. Remember that God loves a cheerful giver. Also remember that *The Faithful Steward* is in need of your support.



# The Faithful Steward

A Newsletter of the Holy Orthodox Church in North America

1476 Centre St  
Roslindale, MA 02131-1417

U.S. POSTAGE PAID  
BOSTON, MA  
PERMIT NO. 54397

ADDRESS CORRECTION  
REQUESTED